

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, EDITOR.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, PUBLISHING AGENT.

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SALEM, COLUMBIANA COUNTY, OHIO, SATURDAY, NOVEMBER 8, 1856.

WHOLE NO. 578.

The Anti-Slavery Bugle.

SALEM, OHIO, NOVEMBER 8, 1856.

From the Anti-Slavery Standard.
TWENTIETH ANNUAL MEETING
OF THE
PENNSYLVANIA ANTI-SLAVERY SOCIETY,
AT NORRISTOWN, OCTOBER 16th and 17th, 1856.
(Continued from last week.)

Mr. McKim, Corresponding Secretary of the Society, submitted the Annual Report of the Executive Committee, as follows:

TWENTIETH ANNUAL REPORT OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

Twenty-three years ago, a little band of men met in Philadelphia, to give organic form to an enterprise which had been previously conceived, for the abolition of American slavery. At that time the profoundest apathy prevailed on the subject throughout the land. With the exception of the few individuals, scattered here and there, who had been awakened by the voice of *Liberator*, or who, having been previously aroused by other causes, were now in co-operation with this pioneer of liberty, the whole American people were in regard to this subject, sleeping the sleep of death. It was a topic on which they were reluctant to speak, and unwilling even to think. The very existence of the slave system in their midst was practically ignored. If in any instance the deep silence which prevailed was broken, it was only to express the belief that the evil was one of such magnitude, and the circumstances of its existence so peculiar, as to forbid the hope of eradication, or at least to place that achievement beyond the reach of human instrumentality. The only thing it was alleged, that could be done was to ameliorate the condition of a few, here and there, of its victims, and leave it to God, in His own good time, and in His own mysterious way, to put a period to the evil. The plan relied upon for this amelioration was, then, the popular school of African colonization. This plan, which had been in operation for some time, held almost undisputed possession of the hearts of the people. At the North it appealed to philanthropy, and spoke as the friend of the slave; at the South it addressed itself to slaveholding selfishness and demand the support of the planter as a safety-valve for the security of his system. Everywhere it spoke to the prejudices of the people, teaching doctrines and inculcating a spirit the effect of which was to rivet the chains of the slave, and perpetuate the degradation of the free black man. Slavery, it admitted, was an evil, but in the concrete and under the circumstances it was a good thing. Emancipation might be well enough theoretically, but reduced to practice it would be a national calamity. Manumission by individuals is declared to be a public immorality, unless accompanied with the condition, in most cases impossible, of a banishment to Africa. Free justice against color might be in its operation in some cases, but on the whole it had its uses, and was an ordinance of Heaven and not to be resisted. It was at such a juncture as this, and amid the prevalence on all sides of doctrines such as these, that two modern men, against slavery took their stand. Of course, it encountered almost unanimous condemnation. Its announcement was greeted with mingled shouts of derision and execration. But its originators were not to be moved by clamor. They had weighed well their undertaking, and knew the ground of their hope. Their first step was to make a public declaration of their sentiments and to announce to the world the measures by which they expected to reduce their sentiments to practice.

"Slavery," they said, "is contrary to the principles of natural justice, of our Republican Form of Government, and of the Christian religion; it is destructive to national prosperity and dangerous to the peace and liberties of the States; and, in view of our civil and religious privileges, the guilt of this nation is unequalled by that of any other on the face of the earth. Its immediate duty, therefore, is to reject and to let the oppressed go free."

"No man," they said, "has a right to enslave his fellow man or to treat him as a piece of merchandise—to keep him as his property or to treat him as a slave. Every man has a right to his own body—to the products of his own labor—to the protection of law, and to the common advantages of society. If as is declared by Act of Congress, it is piracy to buy or sell, or subject to servitude, a native African, the crime of enslaving an American can be no less atrocious."

"Therefore," they declared, "the slaves ought to be instantly set free and brought under the protection of law. All those statutes now in force admitting the right of slavery are, before God, utterly null and void, being an audacious assumption of the Divine prerogative; a daring infringement of the law of nature; a base robbery of the very foundations of the social compact; a complete extinction of all the relations, endearments and obligations of mankind; and a presumptuous aggression of all the holy commandments; consequently they ought to be instantly abrogated."

They further affirmed that "all persons of color who possess the qualifications which are demanded of others ought to be admitted forthwith to the enjoyment of the same privileges and the exercise of the same prerogatives as others, and that the paths of preferment, of wealth and of intelligence should be opened as widely to them as to persons of a white complexion."

Having made these declarations of sentiment, they avowed their purpose to labor for the spread and enforcement of their views only by moral means. "Not by physical resistance," said they, "the marching in arms—the honking of array—the mortal encounter—but by such measures only as the opposition of moral purity to moral corruption; the destruction of error by the power of love—the abolition of slavery by the spirit of repentance." "Believing," they added, that it is practicable, by appeals to the consciences, hearts and interests of the people, to awaken a public sentiment throughout the country that will be opposed to the continuance of slavery, in any portion of the Republic we shall organize Anti-Slavery Societies in every part of the country where it is possible; we shall send forth agents to labor for the voice of warning and rebuke; we shall circulate, unsparingly, anti-slavery tracts and periodicals; we shall enlist the pulpit and the press in the cause of the suffering and the dumb; we shall aim at the purification of churches from all participation in the guilt of slavery, and we shall spare no exertions to bring the whole nation to speedy repentance."

These were the sentiments and this the programme of measures that were published twenty-three years ago in Philadelphia, at the national organization of the anti-slavery movement. That they have been faithfully adhered to, and successfully put in execution, we can safely call the world to testify. From our principles—we may speak in the first person—we have not swerved either to the right hand or to the left. We have allowed ourselves to be seduced into no compromise; to be coerced into no compromise. If the great gulf which has separated us from the world has been bridged, or its width has been sensibly di-

minished, it is not because of any change that can be alleged to have taken place in us. We have neither changed our principles nor modified our measures. The world has come toward us; we have not gone to the world. By what was once characterized as "the foolishness of preaching," and more lately derided as "the rabble of abolitionism," this whole nation has been roused from its guilty slumbers, and the entire land is now quaking with a wholesome agitation.

We said we would organize Anti-Slavery Societies in every city town and village, where it was possible, and we have done so. If some of these Societies have been allowed to pass out of existence, it has been because their services as such in the growth of our movement could be dispensed with. All that have been found requisite to maintain the anti-slavery forces in organized and harmonious activity are still in operation. One of these is the Pennsylvania Anti-Slavery Society, which is here assembled, on whose behalf we now speak. Aided by its effective auxiliaries, and affiliated with other similar State organizations, it has performed its own part in bringing about the state of things which we have indicated as at present existing.

We said "we would send forth agents to lift up the voice of warning and rebuke," and we have done so; "rising up early and sending" them. From the beginning until this time, able and devoted preachers of our faith have traversed the field, calling upon the people, whether they would hear or whether they would forbear, to cease their wickedness, to break every yoke, and to let the oppressed go free; to cease striking hands with iniquity, and no longer to be partakers in other men's sins. Faithfully have these agents done their duty. Moved by calumny and undeterred by mob violence, they have continued to work for their work of faith and labor of love. Some have fallen in the field in the midst of their toils, while others survive, broken in constitution, but ready still to do and die for the cause to which they have consecrated themselves.

We said "we would circulate unsparingly anti-slavery tracts and periodicals," and we have not done so. Thick as the leaves of Autumn have we scattered them. Millions upon millions of glowing pages have been strewn by us upon the wings of the wind, diffusing the light of liberty and kindling against the slave system a fire of indignation which, in the end, must burn it out of existence. We said "we would enlist the pulpit and the press in the cause of the suffering and the dumb," and on this point too we have made good our words. Among the most distinguished advocates who have pleaded the cause of Freedom, men who are or have been recognized and set apart as the ministers of the Gospel. For although in times past we have suffered much from the enmity and opposition of this class the facts now show that they are no more proof than other men against the reforming influences which are softening the hearts of the people. An evidence of this is seen in the petition to Congress of the 3,000 New England clergymen against the Kansas-Nebraska bill, and in the interest which is taken by the clerical body generally, to counteract the obnoxious effects of the measures. As for the press, the changes have been truly marvelous. So great has been the revolution in the character of our Northern newspapers that on the collateral issues at least now before the people, of the great slave question, the leading journals, political, religious and commercial are on the side of Freedom—and as to the literature of the day, it is not only strongly favorable to our cause, but it is essentially anti-slavery in its character, having its growth and deriving its chief support from the anti-slavery sentiment of the community. Anti-slavery novels, anti-slavery biographies, anti-slavery speeches and anti-slavery essays, make up at this time the chief reading of the country. The publishers of Mrs. Stowe's new book have issued 3,500 copies of a volume without being able to supply the demand; and the readers of Charles Sumner's last speech in the Senate are estimated by millions.

We said "we would labor for the elevation of the free colored man, and for the extinction of the prejudice by which he is oppressed." We have done so, and a cheering degree of success has crowned our efforts. The moral, intellectual and material condition of the free colored people has been greatly improved. They no longer enjoy the stigma of inferiority, and are now being educated in colleges, universities and other privileges, to which they were before comparative strangers; and the success of many of them in the acquisition of worldly wealth shows that in this respect also they have the advantage of increased facilities and inducements. Invidious and oppressive laws against them have been repealed, and the prejudice which once ground them to the earth, though still bitter, is not so extensively cherished, and where it exists is divested of much of its rancor.

But there is no need to enumerate specific evidences of our progress. A glance at the political condition of the country and the present position of political parties will make plain, without further illustration, the point to which we have reached of anti-slavery advancement. Now, for the first time in the history of Presidential contests, slavery is the sole and acknowledged issue. The question is, not whether slavery shall be abolished in the States where it now exists, but whether or not it shall be extended into territory from which it has hitherto been excluded. On this issue the country has been divided into two parties—a Northern party and a Southern party. The Southern party has many active coadjutors at the North, and the Northern party has some active coadjutors at the South. The Southern party has a Northern man for its Presidential candidate, the candidate of the Northern party is by birth and education a Southern man. The one party is called the Democratic, the other Republican. There is apparently no party in the field, professing an intermediate ground, and styled "American," but resolved into its original elements, its members will be found to belong to one or other of the great divisions we have indicated.

The question being between slavery and freedom—between the slaveholding oligarchy and the friends of free labor, and free institutions—the contest necessarily a sectional one. Until now the South has ruled supreme in the councils of the nation. They have dictated the laws and determined the policy of the country. Of late, however, the tenure by which they have maintained their sway has been greatly weakened. The development made by the anti-slavery movement have opened people's eyes, and the insolence of Southern domination has produced a natural reaction. The passage by Congress of the Kansas-Nebraska bill has proved a severe forerunner to Northern emancipation. The perfidious character of that measure, the proclivities employed to force it through Congress, the unbecoming baseness of its ultimate purpose and the bloody atrocities resorted to to give it final effect—murders, robbery, rape, the scalping of men living and dead, and other barbarities which would be disgraceful to savages—all these things have combined to arouse the North and revealed in new light the nature of slavery and the character of the whole slave system. The consequence is, as has been said, that in the present Presidential contest parties are divided solely upon the slavery issue; the party of the North declare their purpose to make Kansas a free State, and deny the right of the slaveholders, under the Constitution, to retain possession of their own municipal law. Thus, though there is no abolition issue before the people, no proposition being made or purpose entertained of interfering with slavery where it is already established, nevertheless the whole question of slavery is opened up on

its merits; party lines are drawn accordingly, and the people, willing or unwilling, are compelled to take sides.

This is a very gratifying state of affairs, as an indication of advancement, and as a harbinger of better things to come. The sympathies and best efforts of all true friends of liberty the world over must necessarily be with the party which is battling for free soil and disputing the supremacy of the Slave Power. But beyond sympathy, and a discriminating expression of preference, it is impossible, in our judgment, for the true Abolitionist to go without self-satisfaction.

The difference between the anti-slavery movement and the Republican party is one of principle, and is heaven-wide. The one is opposed merely to the spread of slavery; the other is opposed to its existence. The one resists the slave system only so far forth as it seeks to extend itself into new territories; the other regards this question of extension as a mere side-issue and seeks to cut up the whole system by the roots. The one is pledged to respect slavery in the States; the other declares its purpose, with the help of God and good men, to overthrow and abolish slavery in the States. The one boasts that it is "the white man's party," and the other avows itself as primarily the black man's party, and although bearing in its hands the richest blessings to all classes, yet designed originally and especially for the benefit of the colored people. The one, with hearts apparently untroubled by the appeals of the bondmen already in chains, declares that this is emphatically a negro question, "this is a negro question," the other, believing that God hath made of one blood, all the nations that dwell on the face of the earth, and that all are brethren, and moved to indignation at the sight of nearly four millions of men held in chains, on no better pretext than that of the color of their skin, declare that this is emphatically a negro question, "this is a negro question," the one to maintain and execute the pro-slavery compact made under circumstances of temptation, and expected to be only temporary in its operation—a compact by which the North agrees to deliver up the fugitive slave, to shoot down the insurgent slave, and to continue to depredate his estate, proportional representation in Congress and in the Electoral College. The other openly denies the obligations of this compact, and peremptorily refuses to be bound by it. It pronounces it, in the strong language of Scripture, "a covenant with death and an agreement with hell," and asserts that the first and only duty we owe in regard to it is to labor for its annulment. In short, the Republican party is a Union party; that there may be no misrepresentation on this point, let us explain the import of this phraseology:

In the first place, we do not mean to undervalue the proper uses of union—whether of States, or of individuals, or of nations. In a country like ours the advantages of political confederation, nor do we mean to be understood as chafing at self flattery or pharisaic sense of our own superiority; or as holding to the belief that civil government is a divine institution, which descends upon the just and the unjust, extends its benefits to all classes; or that a body politic may not be rightly constituted, and yet include among its citizens even the worst of evil-doers. Nor do we mean to imply the existence on our part of any feeling of hostility toward the South, or a belief that the people of the North are, abstractly and apart from circumstances, any better than those of the slaveholding States. In speaking of disunion, we do not speak as politicians. We cherish no ambitious plans of self-aggrandizement, or invidious schemes of political ascendancy. We contemplate no rupture of the Union, and we do not propose the disruption of political ties; no general dissolution of the States. We propose nothing inconsistent with the honor with which we, in common with all good men, regard the idea of civil or servile war, or any form of internecine strife.

When we speak of disunion, we speak of the advocacy of a moral principle; and in advocating this doctrine we do not mean to be understood as proposing the practical application of this principle to all practical relations in this country, religious and political. The pro-slavery ligaments, we maintain, which hold in the North with the Southern States, should be instantly severed. The compact of the slave States, whether as States or as individuals, we do not intend to break, and the fugitive, to strike down the uprising, to join hands with the enslaver, should be at once rescinded. There should be no connection whatever on the part of the people of the free States with the slave States, which would make the former parties with the latter in the support of the slave system.

This is what we mean by disunion. These are the sentiments which we seek to propagate. Already they are cherished and acted upon by an influential portion of the community. When they come, as we believe they will, to be so widely spread as to make up the general public opinion, they will, by their own force, and without any special effort on our part, take the proper practical shape, and bring about the needed political action. What particular political changes and civil reconstructions may be necessary to insure all the legitimate benefits accruing from their adoption, it is not our prerogative to say. That we leave to those whose province or mission it may be to settle the affairs of State. Our concern with this question relates, as we have already said, to its moral aspects.

That the people generally are averse to a discussion of this question, we are well aware. So they were once to the discussion of the slavery question. They have got used to the one; they will become accustomed to the other. But, whether or not, this question is fairly launched, it will not cease to be debated, till some definite action is taken upon it. What the end will be, it does not seem difficult to conjecture. In the very nature of things, the infamous pact which now holds together the slaveholding and non-slaveholding portions of the country must be cancelled, and the Union dissolved.

This Union has already existed longer than it was supposed to by some of the men who are aided in forming it. Its dissolution has been foreshadowed by the secret fears which have ever been betrayed in regard to it, and by the Farewell Addresses which have been relied on to prevent it. The instincts of the people have taught them that slavery and the Union were bound up indissolubly together, and that to lay effective hands on the one was to cut the ligaments of the other. The ablest political philosophers that have ever spoken upon the subject have expressed the belief that the existing Union would be dissolved. The profound and impartial De Tocqueville, than whom no man has ever better comprehended our institutions, saw the signs of approaching dissolution, and expressed his belief that "happen what would, the commercial States would remain united," and would "one day become the first maritime power of the globe."

The universal feeling that now exists in this country is a presage of coming dissolution. Politicians may protest their devotion to the Union, and their followers may say amen; parties may vie with each other in professions of loyalty, and each declare that there is no danger of dissolution except from the success of the other, and both may asseverate, as they do that the Union must and shall be preserved. Nevertheless the hand-writing is upon the wall, and a seal is put to the doom of the iniquitous bargain. The people are calculating its value. They have at this moment no heartiest regard for it. Their attachment to it is merely traditional, and their reverence for it is a political superstition which will not

bear the light of reason. There is in fact now no real Union between the North and the South. Gov. Wise has justly described the relation between the two, when he says it is one of "warlike brotherhood, of confederated antagonism, of shake-hand enmity, of sectional animosity, of united enmity." It is doubtful whether there are any two contiguous nations on the face of the globe which are mutually more antagonistic in character, feeling and institutions, than are the slaveholding and non-slaveholding nations, so to speak, of this country. That this make-believe Union should exist so long is a miracle. It exists in violation of the law of God, and of the constitution of man, and in its nature must come to an end.

And this result will come, no matter who may be the next President. If Mr. Buchanan should be elected, it will surely come; for in addition to the general causes which have been enumerated as warranting against a continuance of the Union, there will, in that event, be some special influences which will combine to insure the result. The most active men in the support of the Democratic candidate, and those who are chiefly instrumental in his nomination, are and were avowed disunionists. They are disunionists as a matter of morality or humanity, but from the base desire to perpetrate slavery, and the unholy ambition of ruling in a slaveholding Confederacy. "Let us," said the Richmond Enquirer, "detach Pennsylvania and southern Ohio, southern Indiana, and southern Illinois from the North, and make the highland line between the Ohio and the Tennessee boundary line. Let the South treat with California, and, if necessary, ally herself with Cuba and with Brazil." It was by an appeal to men holding views and cherishing purposes such as these that Mr. Buchanan's nomination was finally effected. President Pierce has made a like appeal to the Southern vote and Mr. Douglas had in competition, and for awhile the nomination seemed to be between these two contestants. But, in the meantime, as the balloting went on, Mr. Buchanan came in, in the person of one of his friends, and outbid them both. This was done in a speech delivered by Samuel W. Black, Esq. of this State, the forthright and meaning of which had been previously announced and privately explained. Mr. Black spoke as the recognized and particular friend of Mr. Buchanan, and, quoting in impressive tones the language of Ruth to Naomi, thus addressed the South:

"Entreat me not to leave thee or to return from following after thee; for whether thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God. Where thou diest will I die and there will I be buried. The Lord do so to me and more also if I should be separated from my lord."

This was received with shouts from the Southern multitudes. Mr. Buchanan was unanimously nominated, and the Convention adjourned to meet the next time in Charleston, South Carolina. The programme of the Southern disunionists, which is not a secret, but is openly spoken of, is to elect Mr. Buchanan, to admit Kansas as a slave State, to establish the nationality of slavery, to annex Cuba to our empire, to re-open the slave trade and to let these events work out their own natural result. That one of these results would be immediate popular convulsion, and another the ultimate dissolution of the Union, we think no reflecting man can, for a moment doubt.

In expressing the belief that the election of Mr. Buchanan would be followed by a dissolution of the Union, we do not mean to say that this event would be immediate, or even that it would be very much hastened, but that it would be an insured result.

And on the other hand, this event, though it might be retarded, could not be prevented by the election of Col. Fremont. It will come as the sequence of causes over which no President can exercise more than a temporary control. Col. Fremont, if elected, will doubtless be true to his oath of office, and will maintain the Constitution and use the means at his command to enforce the law of Congress, the Fugitive Slave law of 1850 included. He will do all in his power to re-secure the loosened bonds of the Union. His policy will be at the outset to strengthen and consolidate his party; to this end a first step will be to make friends. He will surround himself with a circle of political advisers who will counsel him to give palpable disproof of the charges brought against him of disaffection to the Union, and hostility to the slaveholders, and slavery in the States, and of sympathy with the Abolitionists. And without promising to give an empty quiet to agitation, still come, it is not difficult to see that the Union will be saved, and the glory of that achievement will be claimed for Col. Fremont's administration. But the war of conflicting elements will still go on. Slavery is in its nature aggressive; it will not be restrained. Rule or ruin are the only alternatives to what exists. The Union will be preserved, but the slave will be free. On the other hand the swelling tide of anti-slavery sentiment cannot be kept back. Too strong to be controlled by arbitrary legislative enactments, it will assert itself in all natural ways, and at every convenient opportunity. It will brook no aggression; it will demand the full complement of its rights; it will resist all attempts at slaveholding domination; and for every act of encroachment it will surely make reprisals. It will not be content to compel to send back the fugitive, to cleave down the insurgent slave, or to submit patiently to the undue power imparted by an unequal representation in the Senate to the United States, the impeachment of the said Kane, that he may be removed from the judicial seat which he has so deeply disgraced.

Resolved, That while we rejoice in the improved spirit and tone of many of our leading journals, we deeply deplore the unmanly subversion to the Slave Power, and the intense hatred to the principles of true freedom, manifested by a large portion of our political and religious press, without distinction of sect or party.

Resolved, That we regard the National Anti-Slavery Standard as a journal eminently deserving the confidence and patronage of the public, for its faithful advocacy of the highest anti-slavery doctrines, and the literary ability with which it is edited; and that we urge upon the Abolitionists of Pennsylvania the importance of extending its circulation as widely as possible.

Resolved, That we recommend to Abolitionists, generally, to maintain their consistency by abstaining from the purchase and use of the products of the slaves' unrequited labor.

Resolved, That, from our past experience, and from the present signs of the times, we derive new courage and hope for the future, and that we go forth to the labors of another year, confident of the complete and final triumph of Truth over Falsehood, of Good over Evil, of Right over Wrong.

Democracy.—The New York Day Book, the leading organ of the present so-called Democratic party in New York, says:

"Should the Democratic party fear the issue to the extension of slavery? No. There is not a single Democrat in the whole North opposed to the extension of slavery. The Southern Society, or so-called extension of slavery."

noteworthy fact, that the most radical anti-slavery utterances are the ones which are received with the liveliest expressions of approval.

Slave-hunting in this Commonwealth is a sport in which the human bloodhounds now find it unsafe and unprofitable to indulge. But broad paths are made across our territory by the fugitives from Southern injustice, who pass through in increasing numbers, and with diminished liability to apprehension. The free black man is steadily rising in condition and in public estimation. Prejudice against color, though still rife, is every day decreasing in virulence. Our newspaper press has at last caught a portion of the spirit of freedom that is abroad, and has joined to a hopeful extent, in the general outcry for freedom; and the Church and clergy, though not active coadjutors in the work of anti-slavery, have at least the grace not to stand prominently in its way. All this denotes progress. Every sign around us points steadily to a final and growing triumph of our cause. Our duty under the circumstances is plain. It is to labor on, in season and out of season, after the election as before election, unswayed by mistaken friends, undeterred by open foes; firmly adhering to our original principles, and faithfully using the means which have brought us on thus far in our progress. It is not by the might or the power of political machinery and party majorities that we hope to accomplish our object, but by the spirit of truth. Our trust is in the resistless force of that truth which is "quick and powerful and mighty through God, to the pulling down of strongholds." "Oh ye men, great is the earth, high is the heaven, swift is the sun in his course. Is he not great that maketh these things? Therefore great is the Truth and stronger than all things. All the earth call upon the Truth and the heavens blesseth it. The Truth shall overcome all things. It is always strong; it liveth and conquereth forever more. Blessed be the God of Truth."

TREASURERS REPORT.

The Treasurer of the Society, Sarah Pugh, submitted the following Report:

Pennsylvania Anti-Slavery Society in account with Sarah Pugh, Treasurer, for the Year ending October 1st, 1856.

To Agents and Lecturers - - - - \$2,671 43
American A.S. Society for A. S. Standard 3,000 00
Printing - - - - - 254 56
Books - - - - - 537 07
Rent of Office - - - - - 77 00
Sundries - - - - - 821 00
Balance in Treasury - - - - - 11 00

By Balance from last year - - - - \$6,772 06
Philadelphia Female A. S. Society - - - - 1,800 00
Individual Subscriptions - - - - 2,039 21
Tickets to Course of Lectures - - - - 504 25
Publishing Agent - - - - - 1,439 00
Sales of Books - - - - - 514 00
Loan from J. M. McKim - - - - - 450 00
\$6,772 06

RESOLUTIONS.

1. Resolved, That the experience of twenty years has confirmed our faith in the fundamental principles of this Association, and strengthened our confidence in the measures by which it has sought to promote its object, the entire abolition of American slavery.

2. Resolved, That we trace with joy and gratitude the progress of the Anti-Slavery enterprise, from the hour of its inception to the present time; and that we hail as a glorious result of the long continued and earnest labors of Abolitionists the moral and political revolution upon which this nation has now entered.

3. Resolved, That the system of American slavery is an organized despotism, which reduces to the condition of chattels nearly four millions of human beings on our Southern soil, and seeks to subjugate the whole North to its imperious will, to the utter destruction of a free press, free speech, and free thought.

4. Resolved, That we see overwhelming proof of this in the aggressions which the Slave Power has steadily made upon Freedom, viz: in the acquisition and securing for itself nearly the whole of our western territory to slavery; in demanding that slaveholders shall be permitted to carry their slaves into the free States; when and where they will, holding them there in defiance of the laws of those States; in persecuting, to the extent of its power, every man who dares to speak or act against its authority; and, lastly, in the ruthless way in which it is waging against the freedom of the Territory of Kansas, a war of extermination.

5. Resolved, That in so far as the Republican party is a protest against the aggressions of the Slave Power, and is steadily resisting them in one direction, we rejoice in its existence; but inasmuch as it acknowledges allegiance to the Constitution of the United States, which requires the rendition of the fugitive slave, and pledges the strength of Northern arms against the insurrection of the United States, it cannot stand upon its platform, and are bound to rebuke its compromises with oppression.

6. Resolved, That as Pennsylvanians, we renew our protest against the insult offered to the dignity of our Commonwealth, in the unlawful imprisonment of Passmore Williamson by Judge Kane; and that we regard it as the duty of every Pennsylvanian to resist the said imprisonment, and the impeachment of the said Kane, that he may be removed from the judicial seat which he has so deeply disgraced.

7. Resolved, That while we rejoice in the improved spirit and tone of many of our leading journals, we deeply deplore the unmanly subversion to the Slave Power, and the intense hatred to the principles of true freedom, manifested by a large portion of our political and religious press, without distinction of sect or party.

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Resolved, That we recommend to Abolitionists, generally, to maintain their consistency by abstaining from the purchase and use of the products of the slaves' unrequited labor.

Resolved, That, from our past experience, and from the present signs of the times, we derive new courage and hope for the future, and that we go forth to the labors of another year, confident of the complete and final triumph of Truth over Falsehood, of Good over Evil, of Right over Wrong.

THE CHAINED EAGLE.

Impromptu lines on seeing an American Eagle, chained at the feet of a multitude, at the Illinois State Fair, held at Alton, September 20th, and October 1st, 2nd and 3d, 1856. Composed by Frances D. Gage and inscribed by her to Wm. F. W. Army, Esq.

Prud bird of the forest,
From whence art thou come?
Hast the hunter invaded
Thy wind-cradled home,
Has he left thy bold mate
On the hill tops alone,
And thy nestlings deserted,
In sadness to moan.
Ah! well may'st thou struggle—
That chain on thy heel,
Thou' it links are all brightness,
Will teach thee to feel,
Bend thy back to the dust bird!
Drape that chain proudly o'er
With thy wide-spreading pinions
That gladly would soar.

Arise! soar to the sun-light,
Unchained and free,
And shriek from thy cloud-homes
The sound—Liberty!
Chained—chained, soaring Eagle,
Chained—chained to the earth,
Fit emblem art thou
Of the land of thy birth.

Lift thine eyes to the crowd,
That surround thee to-day:
Lift thy crest boldly up,
Thou art freer than they.
Thou' they laugh at thy struggle;
And sport o'er thy thrall,
The bonds of the tyrant,
Are over them all!

If the strong hand that holds thee
Would loosen thy chain,
How proudly thou'dst soar
To thy proud home again.
But slaves of my country,
Less noble than thou,
Hug their fetters rejoicing,
And bear on their brow
The brand of the masters,
Whose sovereign control
Not alone chains the body,
But fetters the soul!

Free men of the North,
Stand firm for the Right!
Break the fetters that bind you
Look up to the light!
Rouse! rouse to a man!
Rouse! rouse to a man!
Burst asunder the chains!
Stand forth in your glory
As FREE men again.

From the Scottish Press.

MRS. STOWE IN EDINBURGH.

The recent visit of this lady has been one of the very different character from her former one; she was very desirous to avoid all publicity and excitement and thus to enjoy quietly with her family all the interests which Edinburgh and its neighborhood present. Her friends favored her wishes by maintaining silence as to her movements, and her second visit was further promoted by the appearance in the various papers of an erroneous paragraph, which stated that she had reached London on her return. Yet there were not wanting opportunities to prove that she still possessed her hold on the general feeling. She met several Anti-Slavery friends, in society, gave lectures, and closed them by her intelligence and hopes respecting the state of matters in America. Among others, she met the members of the Ladies' Emancipation Committee, and encouraged them to pursue their present course for every honest effort is of the utmost value to the cause; she gave an interesting sketch of the different parties in the United States, and explained the relative importance of each. Sympathizing with the political movements now taking place, she dwelt strongly on what she considered the duty of supporting the Anti-Slavery Presidential candidate, from whose election she hopes for great results to the cause of the slave, not only in regard to the admission of Kansas, as an expression of public opinion, but also because the President has the appointment of persons to all the State offices, and to have all these filled with Anti-Slavery men, would be of essential service.

She moreover, pointed out the important mission entrusted by the Abolitionists of the American Anti-Slavery Society, who, outside of politics, are upholding uncompromisingly the Anti-Slavery standard, and by their earnest agitation in the van of public sentiment create the feeling which is the necessary foundation of all Anti-Slavery movements—whether political or benevolent. She expressed her gratitude to those who helped the cause in this country by donations for the help of the fugitives from slavery, as well as for the elevation of the colored race, and by other similar tokens of sympathy, not forgetting those who gave their testimony in support of the more comprehensive Anti-Slavery operations. Mrs. Stowe, though still in very delicate health, appeared stronger than on her former visit. She visited Robin and Melrose, and finally left Edinburgh on Wednesday last for Newcastle, en route for Durham, York and London.

CHRISTENDOM IN DANGER.—The Richmond Enquirer (Va.), argues that in favor of African slavery and its value to the world:

The loss of the cotton, and sugar and rice crops, now produced by negro slavery, would of themselves, in a great measure, every industrial interest in Christendom, break up commerce and starve one-half the laboring whites. The very existence of society, in a great part of Europe and America, seems to depend on the continuance of this institution.

HORACE GREELY INDICTED.—We learn from the Clarkburg (Va.) Register that the grand jury of the Harrison Circuit Court, at the recent term found about seventy indictments. Of these one was against Horace Greely, for circulating in Harrison county his "Tribune."

TRANSFERRING DAY.—The Governors of seven States have already united upon the 20th of November to be observed as a day of public thanksgiving and prayer, viz: New York, Missouri, Maryland, Maine, Vermont, New Hampshire and Connecticut.

THE ANTI-SLAVERY BUGLE.

Continued from fourth page.

And followed it with a few excellent remarks on the forbearance of the colored race towards the white race in this country.

This session of the meeting having been devoted to the investigation of the claims of Spiritualism upon the meeting and the country.

Mr. Morrison addressed the meeting under what purported to be Spirit Influence. He was followed by Warren Burris of N. Y.

Mrs. Seymour of Illinois, Miss Reed of Albion, Mich., and Mr. French of Ohio, all advocated the claims as a new dispensation to man. The speech of Mr. French, (quite a young appearing man) came from whatever source it may, was certainly a masterly effort.

The chaste bearing—the exalted sentiment—the dignified and beautiful expression—the excellent language and the noble bursts of eloquence—(part of the time in beautiful improvised poetry) all combined to entrance the occupants of the densely crowded hall as with a spell of enchantment. (and our reporter among the rest, for he failed to transmit to paper one of the most eloquent speeches of the session.)

Mr. Chase obtained the floor, when Mr. George Suter asked, What evidence he had that these demonstrations were what they purported to be. Mr. Chase gave way for Mr. Averill to present the claims of Mrs. Seymour and others upon the meeting for pecuniary aid to defray their traveling expenses, and concluded by suggesting that a collection be taken up for their benefit.

While the collection was being taken up Mr. Chase proceeded to answer Mr. Suter's question. Referred him to the phenomena that was every day occurring around him for proof—claimed that all might have the most conclusive evidence if they would place themselves in the proper condition to receive it.

The meeting then adjourned to meet to-morrow morning, at 10 o'clock.

MONDAY MORNING SESSION.

The meeting assembled at Friends Meeting House and after being called to order, the Chairman of the nominating committee presented the following as an executive committee, whose duties it shall be to call meetings and conventions at such times and places as may be thought advisable and in any other way to represent the interests of this association during the course of its meetings.

COMMITTEE.

Justin P. Averill, Battle Creek, Michigan; R. B. Merritt, Battle Creek, Michigan; Mrs. Euphemia Cochran, Detroit, Michigan; Jacob Walton, Adrian, Mich.; Harriet De G. Fuller, Plymouth, Wayne Co., Mich.; Elias C. Manchester, Battle Creek, Mich.; Charles Glazier, Jr., Ann Arbor, Mich.

The chairman, J. P. Averill, to act as corresponding Secretary, to whom all letters relating to the holding of meetings should be addressed.

Resolution No. 14 was then taken up, discussed at some length, and again amended by substituting for "Quarterly or semi-annual meetings," "Occasional meetings or Conventions," and being thus amended passed unanimously. Resolutions No. 1 and 2, were then taken up, read and passed.

The 3d Resolution was then taken up, and the question recurring on the amendment proposed by Mr. Foss, on Saturday it was withdrawn and the term "self-styled" inserted in its stead, and as thus amended passed.

Resolutions No. 4, 5 and 6 were then taken up, read and passed.

On No. 7, a Spiritual discussion arose in which A. T. Foss, J. P. Averill, W. Chase, H. C. Wright and others participated, after being slightly amended, passed.

No. 8 also passed.

Resolution No. 9, on the use of tobacco, elicited a very interesting discussion, in which A. T. Foss, E. C. Manchester, J. A. Dugdale, Warren Chase, E. Husey, Warren Burris, (under spirit influence) R. Cornell, and others took part. Passed with but one or two dissenting votes.

Resolution No. 10 was read, discussed, and passed.

On Motion of Joseph Merritt, the meeting adjourned till 2 o'clock.

AFTERNOON SESSION.

Resolutions No. 11, 12 and 13, were separately read, discussed and passed unanimously by the meeting.

W. Chase, H. C. Wright, J. P. Averill, and A. T. Foss, supported the last resolution in a very able and instructive manner.

The letter from Laura Haviland, and Abigail Lapham was again read and left for private contributions.

A collection was taken up to defray the expenses of publishing the proceedings of the meetings.

R. B. Merritt was appointed Treasurer for one year.

Brief closing address then given by H. C. Wright, W. Chase, Sarah Dugdale, A. T. Foss, J. A. Dugdale and others, expressing their most sincere satisfaction at the deep, earnest enquiring after Truth, and the courteous, tolerant and loving spirit manifested from the beginning, throughout the several sessions of the meeting; and an interesting interest seemed to be felt by all who attended.

The meeting then adjourned sine die.

JACOB WALTON.

EUPHIMIA COCHRAN.

R. B. MERRITT.

RESOLUTIONS.

1. Resolved, That the movement of the Society of the Friends of Human Progress, is emphatically a Religious movement. Our cherished purpose is, to restore the union between religion and life. We have no set forms, ceremonies, nor have we sought to impose upon ourselves a system of Theological belief. We have no opinions too sacred for examination, nor in respect to which human reason should yield to human authority. The union we seek, will be secured by pureness, by knowledge, by long suffering, by the Holy Spirit, by love unfeigned, by the armor of righteousness on the right hand and on the left.

2. Resolved, That we desire to aid in building the true and the beautiful, as well as to destroy the unshapely and the false. Our weapons are Truth, our arguments are Love.

3. Resolved, That the claims of the self-styled Christian Church, in relation to the Pignary Inspiration of the Bible, and tests of discipleship are unfounded, and that the agencies used by them are inadequate to secure the freedom and regeneration of man.

4. Resolved, That the true object of the mission of Jesus is entirely above the proselyting schemes of the age—its intent being to enlarge the sphere of thought, and widen man's sympathies upon the basis of the common brotherhood of man.

5. Resolved, That we affirm the Supremacy of man over his Incidents as a fundamental principle of Human Progress; and that all institutions, creeds, and Constitutions that can not exist and be perpetuated without killing, enslaving or in any way injuring man, ought to be at once and forever altered or destroyed.

6. Resolved, That American Slavery is the most stupendous crime the world ever saw. That no interests which it may be thought to subserve however vital and important, can for a moment

justify its continuance. And no fancied ill of terrible sever, which may be consequent upon its abolition, should, for a moment deter us from striking it to the earth at once, as the enemy alike of God and man.

7. Resolved, That American Slavery is an expression of the evil of the American People, and that the only true and practical means of its removal is to work a radical change in the heart of the people on this subject.

8. Resolved, That we renew our testimony against Intemperance. We regard the use of all intoxicating drinks as a beverage, as a source of incalculable misery to the human race, and that therefore we will not use them ourselves, or provide them for others, and will exert our best efforts for their entire banishment from Society.

9. Resolved, That the use of Tobacco is a means of Physical suffering, of Mental debility, and of Moral degradation, frightful in amount and terrible in its effect upon all the interests of man. It costs the American People more than bread. It is a filthy habit and ought to be at once and forever abandoned.

10. Resolved, That we feel deeply impressed with the fact, that the men and women of the present, are responsible for the existence, organization and development of the men and women of the future—that our diseases, our appetites, and passions, must be transmitted; and that as we would save our posterity and the generations of the future from the physical, social and spiritual sufferings and woes, of which we are the victims; we would earnestly invite all to be in themselves what they would wish their children to be.

11. Resolved, That the one great end of life is to elevate and perfect the nature we bear and that in selecting the best means adapted to that end, we have no confidence in religious or political organizations, but look solely to Home and its influences to accomplish this end.

12. Whereas, On woman's fidelity to her mission as the mother of the Human Race, depends the happiness and greatness of all future generations, therefore

Resolved, That we demand for her the most perfect freedom for all her powers of body and mind, and are firmly and forever opposed to all institutions, doctrines or sentiments, tending in any degree to abridge her liberty, or limit her sphere of action.

13. Resolved, That we would earnestly urge on all the friends of progression, to investigate the facts, the philosophy and claims of spiritualism, and to openly and confidently array themselves against the popular idea of the origin and authority of the Bible, of the birth and mission of Jesus, of the vicarious atonement, of total depravity, of salvation by grace, of the presence and power of disembodied spirits, of a fixed and eternal Hell, of the principles and practices of spiritualism, and of the essential to the Christian character and to the showing themselves not only true to their present light, but also ever ready to admit new ideas and to embrace and embody them, without regard to consequences, wherever they shall see them to be more truthful and beneficial than their old ones.

14. Resolved, That this meeting would recommend to the consideration of the Executive Committee, the propriety of calling occasional meetings or conventions at such places as they may deem most appropriate, within the State, for the purpose of increasing the usefulness of our organization.

THE JERRY RESCUE.

LETTER FROM REV. M. D. CONWAY.

The following letter, which was read at the celebration was forwarded to us by our friend Samuel J. May. It will be read with general satisfaction.—A. S. Standard.

Paragonage of All Souls' Church.

New York, Sep. 20th, 1856.

Dear Friend May: Your letter and printed circular, inviting me to the celebration of the Jerry Rescue, overtook me the other day on my summer excursion eastward; not so long after it was written as to make it impossible for me to make arrangements to be with you on that interesting occasion.

I often find myself asking, who are the heroes of our generation? Every age must have its heroic element, inherited, as the trading, musical or the religious element are inherited. Who are the Pauls and Stephens, the hunted Arias, the Illeguents, the persistent persecuted of our day?—And I must say that I can see no representative of this constant class except the fugitive Slave.

Here are souls which still retain and shoot out the volcanic fires which have been seething at the world's core so long, and have made the strata of history full of fossil thrones and dogmas—the divine effort for free individual existence and development. These are heroes because they are so surrendered to a love of liberty, inalienable generalizers that they are, that they will risk all personal hardships, starvation and weariness, the almost sure encounter with the bloodhounds (quadruped and biped) which pursue them, to be free! It is remarkable that these heroes, who have escaped slavery have not had the most cruel masters; in fact, in most instances, they have had the best usage, which however, being the most elevating is the most perilous to the master's hold. And so we must look as a reason for the stampedes to the same causes which led to the stampedes of the Ismaelites of old, or the Portians of modern times, which show also the high and beautiful possibilities and instincts which are folded in these swarthy bosoms which furnish the gibe of weak minds and mean spirits.

After a score of conscious years passed with that race, and then, suddenly, they are freed by them, commanding them, observing them, preaching to them, teaching them letters, I undertake to say that there is more object about their capacities and their powers than enervates any other topic of conversation or speculation.—And it is that cant about race which has been the real slave-chatter. If the people had not been saturated with contempt for that race, Sims nor Burns would not have been returned; every one knows that if they had been white they would not have been returned, no matter what law decried it.

But all hearts secretly revere heroism, as the noblest of all things. And the black leads the white race in that regard now. Therefore, it is fitting we should celebrate such instances as this which you celebrate, which is rendered public by the heroic efforts of others who secured him that freedom. My heart shall be with you on Wednesday.

I have been indebted to such efforts for my noble life and resources, as, in your dear "Look hither and see, after all, the world is no failure!"

Very yours, M. D. CONWAY.

WILLING TO ASSUME THE RESPONSIBILITY.—Mr. D. W. Roberts, a free Virginian, having been invited a Fremont elector of that State, is much provoked at finding his name printed wrong on the ticket. So he writes a letter, which appears in the Wellsburg Herald and Wheeling Intelligence, saying:

"My name is David W. Roberts, common signature, D. W. Roberts. The printer has it C. W., and if you mean me, it is a misnomer behind which I do not wish to take refuge. In case our worthy Governor should take it into his head to hang any, I am anxious that he should make no mistake and destroy an innocent person, and thereby add to the sum of his villainies."

Free State prisoners in Leecompton publish an address to the American people calling attention to their imprisonment and present condition, contained in a small, loose-leafed, two-column tract, under guard of militia recently enlisted, against whom there is practically no appeal—unable to procure medical assistance or sufficient food and clothing—once already dead of treatment since arrest, his name was Wm. Bowles, Free State man, St. Charles, Missouri. Several other cases survive but a few days, unless immediately relieved.

Eighty-one signatures address, formerly from Massachusetts, Rhode Island, New York, Pennsylvania, Ohio, Illinois, Wisconsin and Iowa.

A SOUTHERN VIEW OF KANSAS AFFAIRS.

The editor of the New York Evening Post vouches for the authenticity of the following letter from a Southern emigrant to Kansas:

LECOMPTON, K. T., October 11.

MY DEAR FRIEND:—In pursuance of my promise I drop you a brief account of my trip to this territory, and of affairs, present and past, of which, now, you must have heard so many conflicting accounts.

At our meeting in the Old Dominion (God bless her) I related all that I had learned of Alabama, during the several years of my residence there, and shall now only proceed to add my own knowledge of some of the startling events of the times, to your previously made up opinions, without intending or expecting to make a change in your political preferences. The relation given by the respective parties of affairs in the territory, are as different as your political principles and mine, and I shall give you only such a detail of occurrences as came within my own knowledge, for the truth of which I pledge my word as a gentleman.

Unwillingly, but unavoidably, I passed through three free States, Ohio, Indiana and Illinois, in which, it gave me time to read from a speech of the Hon. J. C. Breckinridge, these words: "We are charged with being a pro-slavery party, it is not true; our party does not desire the extension of slavery. We have, I can only say, that if the order was sincere, he would only stating his own, and not his party's opinions; for, as a people free to do as we please, we have the power and constitutional right to extend slavery, and there are but few southern members of our party, if any, who, under any circumstances, would come into any obligation to an abolition community not to do so."

Upon reaching St. Louis, I threw myself astride of a horse, passing through the city of St. Charles, the town of Fulton, Rockport, and other places, reached the patriotic and intellectual city of Glasgow, where, being much fatigued, I exchanged my steed for a more comfortable one, and, with the troops from Boone and Howard, and Governor Geary on their way to Kansas, to drive from those fertile plains the invaders of the soil, already dedicated to slavery.

In a steambath, cabin passengers mingle freely, and being as all others were, anxious to learn the peculiar views of His Excellency, I listened with great attention to a conversation going on between him and Colonel Hughes, in relation to affairs in Kansas and the present political parties. He seems to have been an early adventurer in California, where he was a competitor of gold. Fremont, the United States senatorship, charging his defeat to the abolitionists.

At Weston, I resumed my mode of travelling on horseback, and separating from the company I so well enjoyed, we entered the territory at different points, the Governor proceeded to Fort Leavenworth, the troops to Leavenworth, and I, with the troops from Boone and Howard, and Governor Geary on their way to Kansas, to drive from those fertile plains the invaders of the soil, already dedicated to slavery.

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THE ANTI-SLAVERY BUGLE.

State custom. They came here for thirty pieces of silver and are doing their best to get them.

But the character of the ladies is frequently the best indication of the state of society. The ladies here are generally from the most Northern of the Southern States, Missouri and Kentucky, and are good representatives of a large class of the female education consists entirely of "accomplishments," and they are valued only for their physical beauty and the number of "niggers" they can command.

The belle of this city is a very beautiful girl—I have rarely seen so sweet a face. She is highly accomplished and has many admirers. She has told them, however, that she will bestow her hand only on the young man who will bring her the scalp of an abolition woman. Delicate and almost refined in her, and yet, with the sad story of poor Phillips' wife before her, reminding her how deeply free State women feel and suffer, she must look on Herod Herodias' daughter and demand the scalp of an Abolition woman. This remark is frequently repeated in society here, and always with approval.

Yet this young lady is not to be looked upon as a monster of cruelty by any means; but this is the natural effect produced upon her by the brutal, civil war in which she has matured, and there are hundreds of young, sweet, innocent girls in Kentucky, who if they had lived here for the last two years, would feel and act just as she does.

EDMUND.

A VILLAINOUS OUTRAGE.

Lawrence, Kansas, Oct. 13, 1856.

I am just leaving for Topeka to learn further particulars of the Train, and can give but a single item. A most barbarous outrage occurred near the North line a few days since; which committed the United States Army to the ruffian cause completely. We got our information from one of the dragoons of the Company A. of the Second Cavalry, who was with them when they were travelling over the prairie and then undertook to learn of them where Gen. Lane was. He seemed to think that we were safely if they would tell all they knew of him. It is said one of them "turned State evidence" and said he was at a certain point with 500 men. The other man refused to tell anything about him when Capt. A. took him and lashed him to a gun, and gave him fifty lashes. Fifty lashes inflicted upon a Kansas freeman by a company of United States dragoons! They arrogate the powers of the inquisition as well as those of judge and jury. What will the President say now?

In his speech at Concord, when referring to our difficulties, he denied having "given countenance to any extent or in any degree at any time" to these threatening scenes, and then said: "But to such a charge I have no occasion to answer, and shall never have by the entire record of my public life."

The very blood of our veins will answer, that Kansas tyranny is more intolerable than the civil war would ever be witnessed; regardless of the statements of their authors, Frank Pierce and his commissaries. I should add, that the charge made against these men by the military potentate, was that they were Lane's spies.

RANDOLPH.

KANSAS AFFAIRS.

The Grand Jury of Kansas has found bills for murder in the first degree against ninety citizens. Free state men of course. The Bugles Legislature meets at Leecompton on the second Monday in January.

Letter from Mr. Nute.

LAWRENCE, KANSAS, Oct. 13, 1856.

Dear Sir:—The cold weather keeps off thus far, and we hope it will until the arrival of the chills. Every day we hear of new cases of destitution. Yesterday I found two families without flour, and with hardly a single article of groceries. One of them living in a sod cabin, without a door—a family of six persons, nearly if not quite every member, been sick, and the mother, a poor, feeble, but ever recovering, and hard at work to prepare for the winter. I relieved their more pressing wants from the small fund in my hands, and wish I could furnish them with lumber enough to build a comfortable shelter.

Just now we have quiet from the enemies, but the intimations of another gathering storm reach us. It will probably be deferred, until after the Presidential election. Until then the new tool of the administration will exert himself to preserve the peace. But after that the old force will proceed, and you will hear of new and worse depredations and murders, or rather on a more extended scale.

This is not merely a surmise, based on my knowledge of the character of men arrayed against us; but from the most definite and reliable information of the plans and movements of these marauders, from those who have lately mingled with them, and who have been their boon companions and the associates in their iniquities.

Nothing but the report of the deeds will arouse the Free State men to a sense of their peril, and that of the cause, and then it seems but far comparatively ineffectual.

Not before the 4th of March next can we hope for another era than this of blood and pillage in Kansas. Shall it be even then? We await the answer of the people in painful suspense.

Yours truly, E. NUTE, JR.

SALEM, OHIO, NOVEMBER 8, 1856.

PRESBYTERIAN DODGING.

The Synod of the Western Reserve (New School Presbyterian,) recently held a session, during which memorials on the subject of Slavery were presented. These documents asked the Synod, to take measures to have Slavery entirely removed from the Church, on failing in this, to take measures for separating the New School Presbyterians of the Reserve from the General Assembly. A sensible request for all who would not be found complicated with the guilt of this Slavelording Church. The reply of the Synod after much discussion, indicates a trifling with the petitioners and the subject, altogether worthy of clerical supporters of chattel Slavery in the Church. If the petitioners are in earnest they have no alternative but withdrawal immediately from such a synodical Satan, as must be a Church on the Western Reserve which fellowships Slaveholders and Slave-readers as Christian men and women. The following minute was finally adopted, as the conclusion at which this body arrived after its protracted discussion.

That the Synod of the Western Reserve are uncompromisingly and unceasingly opposed to Slavery in every form, and that they will not cease to labor by all lawful means for the purification of the Church. And in order to do this most effectually and speedily, we will remain in connection the General Assembly.

The Raranna Reformer, commenting on this action of the Synod says:

"This is a fine specimen of clerical dodging. We have seen but very few specimens of the Rhetoric of sleepiness, more complete than the above. We commend to this Western Reserve Synod a similar course on several other questions. Let them resolve for instance, that we are uncompromisingly opposed to sheep stealing, and as the best means of suppressing it, we will remain in a Church which holds fellowship with sheep

thieves. Or let this Synod say we will take measures to purify our Church from drunkards and rumsmellers, and to do so effectually, we will remain in a church where there are thousands of drunkards and rumsmellers. We wonder if these clergymen suppose anybody is hoodwinked by such barefaced humbuggery.

DOES THE SOUTH DESIRE A DISSOLUTION OF THE UNION?

We have repeatedly, of

THE ANTI-SLAVERY BUGLE.

NEGROES AND RELIGION.

THE EPISCOPAL CHURCH AT THE SOUTH.

NEGROES AND RELIGION.—We have not lately a richer piece of satire than the following from the New York Tribune. A General Convention of the Protestant Episcopal Church was lately held in Philadelphia which probably suggested the important facts so naively embodied in this article. Another question which came before this body, says the Tribune, was this "which has already proved so embarrassing to many of our American church organizations—the question to wit, whether a Christian brother, who happens to be black—or if not decided, by black, to have a portion, more or less, of African blood in his veins—the question whether such a Christian brother and communicant is fit to be believed upon oath."

This is indeed no question in the Southern Church. It without exception so far as we know decides that church members of the oppressed class though good christians, and worthy of church fellowship, even with the patriarchs, are not to be believed on their oath before a church judiciary. The Methodist Episcopal Church, more fortunate than her Protestant Episcopal sister long ago settled her general policy on this question, by decreeing the reception of such testimony by the ecclesiastical courts, as the civil courts admit in the States when trials take place. A most happy method at once of submitting to and fostering public sentiment whether right or wrong. To this facile spirit of accommodation to public sentiment is attributable the popular character of our churches.

MEMORIAL.

To the General Convention of the Protestant Episcopal Church in the United States of America:

RIGHT REVEREND AND REVEREND FATHERS AND BROTHERS:

We pray leave to address you on a subject of the profoundest interest to our beloved Church, and particularly to her Southern Dioceses. The inscrutable decrees of Providence have committed to us the charge of things spiritual as well as temporal of the colored bled mammalia, now several millions in number, who are domiciled among us. You know with what pious vigilance and devout fidelity our Zion has cherished and protected these black and yellow lambs of the flock, striving ever to keep them from going astray and to make them daily more abundant in good works. We have indeed labored without ceasing, and not wholly in vain, to make these thus entrusted to our Christian rule, good and faithful servants; sparing no means that could promote this our godly endeavor. To keep them unpolluted from an unbelieving world we have denied ourselves the happiness of sharing with them our stores of profane knowledge, and have made it a felony to teach them to read. That they might not be hindered in their religious progress, that is to say before them, we have forbidden them to converse with worldly goods, and to retain even the fruits of their daily labor, and we have ourselves borne the added burden without complaining. The task of mortifying the flesh and bringing it into subjection, which even the great apostle of the gentiles was compelled to perform for himself, we have taken off their hands and performed for them. That they might learn not to set their hearts on things of this world, (which passeth away like a shadow,) we have obtained that their domestic ties should be transient, and that they, with or without their wives and children, be kept in free circulation as the basis of trade. And we have labored generally, in the spirit of Christian love, to assimilate them to that order of created beings which is commensurate with the spirit of the Father, and to the favored people of old, for that "it knoweth its master."

And thus we may say, without boasting, that the Christian graces of humility, long-suffering, and submission to wrong (so difficult of attainment) are now more manifest in our Southern churches than by any generation, though by nature stiff-necked and untractable. And it is indeed a blessed thought that these bled millions, who might at this day have been herding with their families about them, in contented degradation,

and bowing down before Mammon-Jumbo, or Baal, or that hideous idol Boo-Gho-Boo, now sit where the light of Evangelical truth and Apostolic order shines on those who own them and where they learn that all help in adversity comes from their alms and not from man.

But to make the system of the Church more self-consistent and harmonious, and to adapt her ministrations to these tender lambs of her flock and to Southern Churches, we hold certain changes in her liturgy and discipline to be indispensable.

Our attention to this subject has been especially awakened by the production during your present session at Philadelphia of a "Canon" about the mis-called "Discipline," so ignorantly and mischievously framed (we would fain believe without actual malignity of purpose) that under its provision, a dozen or more mulatto (not to speak negro) communicants, if unfortunately eye-witnesses of a crime by a deacon or presbyter might actually have been admitted to testify to the fact, and thus to subvert the whole social and political fabric of Virginia or South Carolina. Though this insane and unchristian novelty is now rejected, yet the fact is, that the mere fact that it was put forward is enough to suggest gloomy forebodings, and entitles us to demand of the Church securities of the future, and such changes in her Ritual and Order as shall suit both to Southern Churches. Can it be doubted that communicants not creditable under oath require a special liturgy?

It is to be observed that the whole Prayer-book is intended for homogeneous congregations of responsible beings capable of forming domestic ties and enjoying personal rights. It is, therefore, as a whole, unfit for congregations where the front pews are the free sittings—congregations composed in varying proportions of two classes of Christians, one of which bought the other yesterday, and may sell it to-morrow.

But, saying this for the present, certain prominent details require immediate change.

For example, the promise and vow of the marriage service—"I, M., take thee, N., to be my wedded husband, to have and to hold, in the death of me, I, M., as a mockery when uttered by one of this beloved but subordinate race. We cannot bear thus to put unaltered words into the mouths of those so dear to us. It should be amended to read: "I, M., as my owner, his executor, administrator or assignee do us part." So, too, the demand: "Wilt thou, keep thee only unto him so long as ye both shall live?" and the answer "I will," should be improved by adding to the words "I will," some form of protestant reservation of the legal right of the owner, present or future, of either party, with which the voice of the Church expressed in the present service seems to conflict. This apparent conflict is still more painfully conspicuous where the officiating clergyman is required to say: "These whom God hath put together let no man put asunder." Volumes of fanaticism and unbelief are latent in these few words.

Where the officiating clergyman himself owns either the bride or bridegroom, this declaration must be construed (most unreasonably) with some plausibility as in some sense endorsing him from any future exercise of his rights as a Christian and a patriarch, even at considerable pecuniary loss. In every case he is thus made the mouth-piece of a revolutionary doctrine, that blasphemes the rights of property and distinctly implies the existence of that Anti-Christian fiction, a "Higher Law." Such profane utterances may suit the sphere of other communities, rank with Fourierism and Free-loveism, and every social corruption. But no church that openly proclaims them can flourish within our borders.

Another remedy is submitted which may allow

of our leaving this service (so touching and beautiful when used in its proper place) unchanged for the present. Since the Church hath inherent power to loose itself as to bind, your Honorable Body in its wisdom create and establish a fourth subordinate order of the Ministry, specially to exercise the function of loosing, and to administer the Rite of Divorce from time to time with due solemnity to colored couples who have been married in the usual form. The fourth order might be styled that of sub-Deacon, Acolyte; Exorcist; Hagiarius, or simply Acolyte. Any person experienced in the duties of that useful calling, and "apt and meet for his smartness and godly conversation to exercise that ministry duly for the edifying of the Church," should be ordained by the Bishop for this particular office—to which other minor duties might judiciously be added. For these, useful hints may lawfully be borrowed from the experience of another and ancient branch of the Church—and we refer to the "Discipline of the Order of Hagiarius—(Disciplina et Regula Ordinis Hagiarii, 4to, Romæ 1567.)—as embodying practical suggestions of much value. A suitable "Form of ordaining Acolytes" should stand in the Prayer-Book immediately after that for obtaining Deacons. A tasteful symbolism would dictate the presentation of a hammer to the candidate by the Bishop (as the New Testament is delivered to the newly ordained Deacon), with the solemn words "Take thou authority to divorce colored persons in the Church at public or private sale, for cash or on credit, and also to knock them down if thou thinkest licensed by the Bishop himself." There should be also an appropriate and very brief service introductory to such sales; concluding with a suitable exhortation to the parties.

The Rite of Confirmation, or laying on of hands, also needs regulating. For the avoiding of scandal, persons of African descent must be solemnly repelled from that ordinance. The peace of Jerusalem may be disturbed if Episcopal hands are still to be brought into physical contact with the heads of these dear children of the Church except in the way of paternal chastisement. Whatever benefits these black and yellow races may derive from Confirmation would be far outweighed by the damage the Church would sustain if a chivalric and impulsive public should visit one of her chief ministers with the dignity of tar and feathers for demanding himself to administer it.

The Litany, too, contains phrases that tend to mislead—the prayer, for instance, to be delivered "from hardness of heart and contempt of Thy Word and commandments," and that "all Christian rulers and magistrates may have grace to execute justice and maintain truth." Properly understood, these are, of course prayers that we may exercise a most beneficial influence on the paucity and lower classes, who are exclusively to be found among the converts. Several petitions have been sent in to the Government from different parts of the Kingdom, praying that a stop may be put to the nuisance, and that the Mormons be prohibited from exercising in future their religious ceremonies with so much demonstrative ostentation as they are now allowed to do. Judgment is the part where the great hatred of Mormon proselytism is to be found.

The opening of the western or Canadian portion of the Grand Trunk Railroad was celebrated at Montreal on the twenty-seventh ultimo. The Grand Trunk road has, for some time, been in operation from Portland, Maine, to Quebec, and Montreal. The new portion runs from Montreal and the river and lake to Toronto, thence to Guelph and Stratford, with the intention of having two branches thence—one to Goderich, on Lake Huron, and the other to Sarnia, on St. Clair River. The whole distance now open is eight hundred and fifty-five miles.

KANSAS LAND SALES.—The great land speculation, connected with the repeal of the Missouri Compromise and the enlargement of Kansas, in which several high officials of the general government are concerned, is not generally known or understood by the people. The survey of the public lands has been delayed, keeping pace with the movement of driving out the free State settlers, and now, when they have been subjugated and driven out of Leavenworth City, the Delaware lands, held in trust by the federal government, are to be sold at auction to the highest bidder, in compliance with the terms of the Indian Treaty. Accordingly the sale of 200,000 acres is advertised to take place at Fort Leavenworth on the 15th of November next, when not a free State settler will be permitted to pass the United States Guard at the Fort, or bid on these lands. This grand inquiry should be exposed.—N. Y. Eve. Post.

MORE "SOUTHERN" GOSPEL.—The Lutheran of South Carolina, offended by the strictures of the Lutheran Observer (Baltimore) upon the conduct of Preston S. Brooks, has, according to the Newberry Mirror, resolved to establish a religious journal to promulgate and expound the gospel according to the patron Saint of that little moral, religious and political universe.

CAPTURING FUGITIVE SLAVES.—The London (Va) Mirror says that the citizens of Carlisle, Pa., have been very handsomely rewarded since, when a party of Virginians came to the city to capture some slaves who had absconded.

It says: "When the fugitives were arrested and taken from the cars at the depot there, an attempt was made by the free negroes, and a few white men present, to 'raise a row,' but the United States Marshal was promptly in attendance and took them to the city. The citizens of Carlisle, Pa., addressed the crowd, and told them that these citizens of a sister State were there in pursuance of a law, to recover their property, and that they must not be molested. The great majority of the audience heartily seconded his remarks, and declared that they would have time after time to investigate and see that the slaves were proved and identified, the officers summoned a small posse to accompany them out of the State, and although there was a considerable crowd at the Marshal's office at the time, they were passed through without the slightest disturbance."

Gov. WISE.—A few days since, in conversation with a Northern gentleman on the political state of the country, he stated the position of affairs thus: "We have no fears of Northern Abolitionists. We can take care of them. But what we have to fear is an insurrection among ourselves." "What?" said the other, "an insurrection of the blacks?" "No," said the Governor, "but of the poor whites." This remark he explained by saying, that he should not be surprised if a bill were introduced into the next Legislature of Virginia to restrict the slave from learning the mechanic arts, with the design to restore these trades to the poor whites.

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The Border Ruffians about, and the Democrats and Old Line Whigs carrying the Flag and keeping step to the music of the Union.

The People of Poor "Bleeding Kansas" to Govern Themselves and make their own Laws!

The foul Slanders of the Abolition Intelligence: Rebuked by the People!

WAS THE SLAVEHOLDERS WANTED BUCHANAN ELECTED.—The New Orleans Delta recently gave the following as its reasons for desiring the election of Buchanan:

"Mr. Buchanan's election would be little more than a negation, but for the pledges he has given in the Ostend letter, and in his endorsement of the Cincinnati platform. The South, under his Administration, would have four years longer for preparation. She would have time to strengthen her outposts, placing Kansas, if possible, on one flank, and Cuba on the other, with a valuable rallying point in Nicaragua."

THE QUAKER MISSION ABANDONED.—The Quaker Mission in Kansas since its sack by the border ruffians, has been abandoned and the establishment is left untenanted. A farm and Boarding School have been there successfully conducted for several years, for the benefit of the Shawnee Indians, by the Yearly Meetings of Indiana, Ohio and Baltimore.

BINGHAM'S MAJORITY.—We stated that Bingham's majority was upwards of 900. That was his majority in this county. The vote in the district was:

Bingham, 9,444

Woods, 6,933

Bingham's Majority, 2,511

News of the Week.

A Russian baroness has lately been fined a thousand dollars for forging and swindling.

Lola Montes will shortly retire from the stage. It is said that she has recently become deeply interested in religious subjects.

In Austria there are 19,000 midwives and only 6,389 physicians.

The camels which were introduced in Texas are said to be doing finely, and are well adapted to the frontier service, for which they were designed.

THE MORMONS IN DENMARK.—Mormonism is said to be making such progress in Denmark as to cause the religious and reflecting part of the inhabitants to look with dread to the future, as it may exercise a most baneful influence on the paucity and lower classes, who are exclusively to be found among the converts. Several petitions have been sent in to the Government from different parts of the Kingdom, praying that a stop may be put to the nuisance, and that the Mormons be prohibited from exercising in future their religious ceremonies with so much demonstrative ostentation as they are now allowed to do. Judgment is the part where the great hatred of Mormon proselytism is to be found.

BAPTIST DISSENT.—Wake Forest College, a Southern Baptist institution, has discontinued the use of the Rev. Dr. Wayland's Elements of moral science, "because it contains sentiments unbecoming, and at war with the domestic institutions of the South." The New Testament will be proscribed next.

The opening of the western or Canadian portion of the Grand Trunk Railroad was celebrated at Montreal on the twenty-seventh ultimo. The Grand Trunk road has, for some time, been in operation from Portland, Maine, to Quebec, and Montreal. The new portion runs from Montreal and the river and lake to Toronto, thence to Guelph and Stratford, with the intention of having two branches thence—one to Goderich, on Lake Huron, and the other to Sarnia, on St. Clair River. The whole distance now open is eight hundred and fifty-five miles.

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L. D. CAMPBELL has been served with a notice that his seat in the next Congress will be contested, in consequence of alleged votes illegally cast by colored persons. His majority was but 19.—Mr. Campbell replies to this notice as follows:

HAMILTON, Ohio, Oct. 31st, 1856.

SIR:—I received your written communication touching that "nigger business" some time after it appeared in the "news papers."

No official information of my election to a seat in the 35th Congress of the United States has yet been furnished, and I will pardon me for suggesting that perhaps your deep anxiety on this subject has occasioned premature action.

In December next I shall probably receive, under the "broad seal" of the State of Ohio, a certificate in the honor of representing the Third District in the next Congress has been conferred on me by the people. In that event, please observe that you and the corrupt minions of the present condemned Administration are not only invited but dared to contest my right to the seat. Should you or they attempt to carry out your taunting designs, I promise the country a record of one of the most corrupt and disgraceful outrages that have ever been perpetrated upon the American ballot-box.

LEWIS D. CAMPBELL.

COL. C. L. VALLANDIGHAM.

Mr. McConnell, of Sangamon Co., Ill., has the largest flock of sheep in the U. S. It numbers twenty one thousand, and all of the choicest minoes.

OBITUARY.

DIED.—After a protracted illness at his residence in Hanover Township, Columbiana County, Ohio, on 1st inst., JOSEPH W. GRIFFIN, aged 31 years. He has left a wife and two children to mourn his untimely and unexpected death. His high moral character had endeared him to a large circle of friends and neighbors, who will feel deeply the loss of a true man, cut down in the prime of life. In his death, the Slave too has lost a friend.

G. D. C.

Receipts for the Bugle for the week ending Nov. 6:

E. T. Todd, Gerard, \$3.00-500
John M. Holmes, Connorton, 1,00-600
Samson Jenkins, Anapolis, 2,00-645
Wm. B. Randolph, Guilford, 1,00-627
Hannah Bailey, Rock Creek, 1,50-375
Abbie Nace, New Lisbon, 7,00-—
R. B. Morris, (extra) Battle Creek, 1,00-000
W. H. Garrigues, Salem, 2,00-630
Joseph Cope, Short Creek,

MEETING AT LINESVILLE, PA.

Samuel Myers, Benj. Bown and Isaac Trescott, will attend a meeting on Saturday Evening, the 15th of November, to continue through Sunday the 16th.

The Friends, as well as the Enemies, of moral and religious reform, in that section of country are invited to the discussions of these important questions.

SALEM QUARTERLY MEETING.

The Friends of Human Progress, will hold their next session commencing First Day, the 9th of 11 mo., 1856, at Eleven o'clock, at Fairmount. Important reports from Committees, &c., are expected.

ISAAC TRESOTT, } Clerks.
ESTHER HARRIS, }

THE SEVENTH NATIONAL WOMAN'S RIGHTS CONVENTION.

Will be held in the Broadway Tabernacle, N. Y., on the 25th and 26th of November next. On behalf of the Committee of arrangements, LUCY STONE, Secretary.

TEACHERS' INSTITUTE.

The Sixth Annual meeting of the Columbiana County Teachers' Institute will be held in Salem, to commence on the 10th day of November next, and to continue one week.

The committee of arrangements have very fortunately secured the services of Messrs. John Ogden and M. D. Leggett, as Instructors and Lecturers. The former is principal of the Hopedale Normal School, the latter has been known as a successful Teacher on the Western Reserve. We are happy also to announce the name of Prest. Hitchcock, as one of the evening Lecturers on the occasion.

The Children of Salem, with their usual hospitality, propose to board the Ladies free of charge. Gentlemen will be boarded at the Hotels at fifty cents per day.

To assist in defraying the expenses of the Institute, gentlemen in attendance will be charged One Dollar, and Ladies Fifty Cents.

For the accommodation of Teachers wishing to procure Certificates, the County Board of School Examiners will hold a meeting in Salem at the close of the Institute.

Fellow Teachers:—Do you desire to find that instruction so essential to your success in the arduous duties of your employment—the duties of guiding the footsteps of the young in the paths of virtue and knowledge? The means for your improvement have been furnished. Your committee have spared no pains to obtain able and efficient instructors. The inducements to attend are most flattering. Come one, come all to this social annual meeting, and "enjoy the feast of reason and of the flow of soul."

R. MCILLAN, } Committee of
J. Y. HARRIS, } Arrangements.
J. B. CRAWFORD,
D. ANDERSON,

Sept. 1856.

HIDES! HIDES!

3000 HIDES Wanted, for which I will pay 64 cents a pound. Also, Sheep pelts bought at \$1. ELDRIDGE's Leather Store, Salem, Nov. 8, 1856.—P.

J. M'ILLAN,

Dealer in Books, Stationery, Wall Paper, &c., &c., Main St., Salem, Ohio, has just received all kinds of Medical, Classical, Scientific, Poetical, Miscellaneous, Juvenile and School Books, &c., &c.

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CASH PAID FOR RAGS. J. M'ILLAN.

Salem, O. Nov. 8th. 1856.

ANTI-SLAVERY FAIR.

The Western Anti-Slavery Society, will hold its annual Fair in Salem, Dec. 24th and 25th.

The object of the fair is so well understood by the abolitionists of this country, that we deem it only necessary to publish the time of its gathering, to secure the hearty and vigorous cooperation of a large circle of Anti-Slavery friends.

The past success of our efforts in raising means—and the faithfulness with which that means has been applied to the enterprise of abolishing Slavery in America—warrant us to expect a willing response to this appeal, corresponding to the starting emergency of the times.

We have not now to meet and abolish Slavery on its original ground only, but in the new and beautiful Territory of Kansas—in Washington, in Ohio—and in all the Northern States where the servile minions of the South can give it a place.—We are not however disheartened or disappointed, and shall apply ourselves with unwearied diligence, trusting as ever in the stern principle of justice and right.

We hope that no time will be lost in making the necessary arrangements to meet this demand; and among other things, we suggest the importance of forming sewing circles as speedily as possible in every neighborhood where there is the scripture number of "two or three" women in whose hearts the love of Freedom burns to labor, so that the great demand for needle and knitting work, in its rich and useful varieties may be amply supplied.

The committee will gratefully receive in monies, produce, furniture, and all merchantable goods, whatever can be forwarded from this time till the Fair, thus affording an appropriate and varied season for the offering of each.

Emily Robinson, Margaret Hiss, Josephine S. Griffing, Ellen R. Pearson, Elizabeth Jones, S. N. McMillan, Laura Barnard, Mary E. Norris, Angelina S. Deming, Hannah M. Strawn, Elizabeth Leach, Sarah Sharp, Ann Ramsden, Deborah G. Bonsall, Lucy Ann Fawcett, Lydia S. Sharp, Harriet Whitney, Hannah H. Bentley, Jane M. Tracoli, Ann Person, Sarah Bown, Elizabeth W. Gordon.

ANTI-SLAVERY TRACTS.

The Executive Committee of the American Anti-Slavery Society have issued the following Tracts for gratuitous distribution:

No. 1. The United States Constitution. Examined.

No. 2. White Slavery in the United States.

No. 3. Colonization. By Rev. O. B. Frothingham.

No. 4. Does Slavery Christianize the Negro? By Rev. T. W. Higginson.

No. 5. The Inter-State Slave Trade. By John R. Palfrey.

No. 6. The "Ruins of Jamaica." By Richard Hildreth.

No. 7. Revolution the only Remedy for Slavery.

No. 8. To Mothers in the Free States. By Mrs. E. L. Follen.

No. 9. Influence of Slavery upon the White Population. By a Lady.

No. 10. Slavery and the North. By C. C. Burleigh.

No. 11. Disunion our Wisdom and our Duty. By Rev. Charles S. Woodgas.

No. 12. Anti-Slavery Hymns and Songs. By Mrs. E. L. Follen.

No. 13. The Two Altars; or, Two Pictures in One. By Mrs. Harriet B. Stowe.

No. 14. "How can I help to Abolish Slavery?" or, Counselors to the Newly Converted.

By Maria W. Chapman.

No. 15. What have we, as Individuals, to do with Slavery? By Susan C. Cabot.

No. 16. The American Tract Society; and its Policy of Suppression and Silence.

Being the Unanimous Remonstrance of the Fourth Congregational Society, Hartford, Ct.

No. 17. The God of the Bible Against Slavery. By Rev. Charles Beecher.

All donations for the Tract Fund, or for the circulation of any particular Tract of the above series, should be sent to Francis Jackson, Treasurer of the American Anti-Slavery Society, 21 Cornhill, Boston.

Fifty Dollars will stereotype an eight-page tract and print five thousand copies of it.

Application for the above Tracts, for gratuitous distribution, should be made to SAMUEL MAY, JR., 21 Cornhill, Boston to the Anti-Slavery Office, 138 Nassau street New York, and 31 North street, Philadelphia; to J. M. McMillan, Salem, O., or to J. C. WATSON, Jr., Adrian, Michigan.

The United States Constitution and its PRO-SLAVERY COMPROMISES.

THE ANTI-SLAVERY BUGLE.

The Anti-Slavery Bugle.

PROCEEDINGS OF THE ANNUAL MEETING OF THE FRIENDS OF HUMAN PROGRESS IN MICHIGAN.

The Annual Meeting of the Friends of Human Progress, met at Battle Creek, on Saturday morning, the 4th of Oct., 1856.

After a brief pause, prayer was offered by Sarah Dugdale.

The meeting was then called to order by Joseph Merritt, President of last year, when the following call was read.

On motion of E. C. Manchester, a committee of five was appointed by the chair to nominate officers for the meeting, viz.:

Elias C. Manchester,
Mary G. Mott,
Gulielma Knowles,
Thomas Chandler,
Richard Glazier, Jr.

Henry C. Wright then moved that a business committee of five be appointed by the chair, which number by suggestion of J. A. Dugdale, was increased to eight as follows:

Andrew T. Foss,
Justin P. Averill,
Elias C. Manchester,
Deborah Stringham,
Rhoda De Garmo,
Phoebe H. Merritt,
Thomas Morse,
Henry C. Wright.

The Committee on nominations, after a brief consultation reported, for Chairman, Thomas Chandler, for Secretaries, Jacob Walton, Euphemia Cochran, and Richard B. Merritt.

Report accepted and the persons named were unanimously appointed by the meeting.

Sojourner Truth then sang a song, commencing with

"I'm pleading for my people,
A poor down-trodden race,"
and ending with

"Behold how base your tyranny
Beneath your stripes and stars."
Being very appropriate, it was highly appreciated.

The Business Committee then reported resolutions, No. 3, 4 and 5, which on motion of Warren Burris were accepted for discussion.

The meeting was then addressed by Henry C. Wright, of Boston, as follows:

Mr. Chairman, and friends: I have no conception of any institution or constitution or any thing else, which sacrifices humanity. The sanctity of Humanity I believe should prevail above all else. Man is sacred. But so long as we continue to sacrifice man to his incidents—the surrounding circumstances—so long we degrade and stifle his better nature. I hate that old dogma, that we must do evil that good may come. I say the hat for the head and not the head for the hat. That man would be a fool who should purchase a hat and then knock out his brains to save his hat when his head grew too large for it.

That resolution is for this purpose, to promulgate the sanctity of the human being above the institution, and what I shall have to say, will be on that point.

Joseph A. Dugdale of Pennsylvania, then said: I desire to express my satisfaction at meeting with the Michigan Meeting of the Friends of Human Progress. I have long had a desire to do so, and I believe it is a mutual benefit for friends to meet under such circumstances. I remember an account of a man who was going to be frozen to death. He had nearly given up in despair, when he saw a man at a distance who was nearer frozen than himself. He went to him and began rubbing and chafing him, until by the help of the friction he found he had restored the man; but the same effort that brought life to the other, gave warmth and animation to his own system. So I think it will be in our intercourse.

In the early part of the organization of the Friends of Progress, we tried to introduce some of these subjects of reform, but we were met with bitter opposition. I remember when the subject of Slavery first came under the notice of the old Society of Friends, we were not allowed to discuss it on account of its exciting nature, and finally we were disowned because we acted outside of the society.

Now friends suppose we had given up our testimony against slavery, we should have been a poor and weak company, wanting in self-respect, and degraded in the opinion of others, but now we can stand forth conscious of our strength and influence. We should never despair, but follow the light of truth and right, and we shall prosper. It is about the hats and coats that the world is contending.

Townsend Cox, thought the opposition of Friends arose more from the pecuniary interest they had in the matter, than from sectarianism.

Eli Lapham asked, if it was not sectarianism, why did they not allow the friends to go on in their own way.

Remarks were also made by Joseph Merritt, H. Willis and others, when Joseph A. Dugdale resumed.

It excited the jealousy of friends, because there was more life, more animation among us on the subject than among them. The speaker then referred to the cramped and contracted condition of the ministry in the old organization, in contrast with the broad platform and freedom of the new.

The Epistle of the Pennsylvania Yearly Meeting of Progressive Friends, was then read, and after a few remarks by R. Cornell on the subject of Harmony, a recess of one hour was taken.

SATURDAY AFTERNOON, OCT. 4th.

The meeting was called to order by the chairman.

An Epistle from North Collins Yearly Meeting of Friends of Human Progress was read, also a letter from Laura Haviland and Abigail Lapham, asking for pecuniary aid for Calvin Fairbank, now in Kentucky State prison.

The resolutions presented in the morning were then read, when A. T. Foss, of New Hampshire, moved to amend the third resolution by inserting the words "so called," before "Christian Church" in support of which he continued to remark.

I do not believe the present professing Christian Churches have any right to the name. If Jesus were now on earth, I believe he would not be admitted within the pale of any of the popular Churches of this country. He was the friend of him "who had fallen among thieves," he ate with Publicans and Sinners, and rebuked them in the strongest language. Such Christianity I believe in, but these Churches have stolen the livery of Heaven to serve the Devil in.

I remember attending the Legislature of Vermont some years ago, and every member when he

arose to speak, was very careful to inform the chairman and all others, that he was no abolitionist. Nine years after I happened to be in the same hall, and each one was equally careful to say he was just as much an anti-slavery man as anybody. This is an evidence of progress and encouraging to those who are desponding.

I have no objection to being called an infidel; in fact, I hope to be an infidel to a church that will fellowship slaveholders and men-stealers.

H. C. Wright obtained the floor and said, I have an objection to the change proposed by friend Foss. Was Jesus of Nazareth a Christian? I believe he now abhors the name. Constantine, organized Christianity. He began making Christians with the sword, he ravaged countries and pillaged cities, and made Christians on the "Sharp's rifles" system—in contrast with the doctrines of Jesus were, peace, love, good will, "good for evil," forgiveness, &c. The resolution claims that the Christian Church is inadequate to secure the freedom and regeneration of men. I believe that is most emphatically true. The Christian Church is destined to damnation. It is founded on the plea of inspiration of the Bible. The Divine authority of the book, word for word. Show me a Christian who pretends to follow the precepts and example of Christ.

A. T. Foss still hoped the change would be made. Thought we should not be understood without some explanation.

Joseph Merritt thought the difference between the friends arose very much from a want of a definite understanding of terms.

H. C. Wright continued. I still have another objection to the amendment. I think the name ought to be forgotten and the principles and spirit of Christ remembered. The name Christian ought to be forgotten from the fact that everything abominable is associated with it. Friend Foss himself could not join any of these churches without becoming totally depraved.

Sojourner Truth remarked, we ought to be like Christ. He said, "Father, forgive them, they know not what they do." If we want to lead the people we must not get out of their sight.

After some further remarks by R. Glazier, Jr., Warren Burris of Rochester, George Suter of Hamilton, C. W. and others. Mrs. Seymour of Waukegan Illinois, (under spiritual influence) said we would not forever defend the name. Christ taught the same doctrines of peace and love which are taught here.

But "Mene, Mene Tekel Upharsin" is written on all the popular churches. Truth will elevate forever—Truth! let it be free to investigate. The Christian churches have been quarrelling about their creeds and dogmas while four millions of their brothers and sisters were in bondage. Mrs. Seymour continued her remarks for some time very appropriately, after which

H. C. Wright and A. T. Foss made a few remarks, when Erastus Hussey obtained the floor and said:

If I understand the term Christian it implies the good of man. Now if the term has become obnoxious, how are we to remedy it; not by saying such bad things that the people will not hear us. My friend spoke about Constantine introducing Christianity. The people of that age were ignorant, superstitious and barbarous. I think we might as well say the planet Saturn should not be called by that name.

But Mr. Chairman, when truths come into the world I want to know through whom they came. I am for progression, and if a church or people fail to progress in light and knowledge, the public mind will leave them behind. I think the doctrines of the Christian Church have spread the principles of right, notwithstanding the many evils she has fostered. But a man is not accountable for any thing more than he knows.

If this resolution goes out to the world as it is, they will say we are infidels. Now I don't want to be called an infidel; again, I believe that all the principles of right which we receive are revealed—the infidel is understood by the world to be one who does not believe in that revelation. (H. C. Wright "Jesus was an infidel to Judaism.") (Hussey) an infidel may be disbeliever in any deity whatever, or in the doctrines of Christ, or of the inner light.

Sojourner Truth spoke a short time with good effect.

Geo. Suter and Mr. Morrison of Harmonia also spoke on the proposed amendment, after which Warren Chase continued the discussion as follows: I was from my youth up, an infidel. I am a believer in God, and I consider the Bible, as both true and false, containing as it does some of the most noble and God-like truths and principles, and then some of the most degrading and debasing errors. I do not believe the present Christian churches are calculated to work out the salvation of the race. Do not ask me to endorse any religious organization until it has washed its hands of all governments which enslave one fifth of its subjects.

H. C. Wright again said: I do not believe it necessary for me to go down to help others up. Must I go down and be a democrat in order to help them up? Heaven save me if I must, but I don't believe it. Christ himself did not do it, and although he would deal out "milk to babes" yet he held his own noble standard high and clear above the scoffs and jeers of these around him and still he did not fail to denounce the hypocritical, the false and the wrong doer in the most bitter and strongest terms. But I am speaking of belief, and when I use the term I do not mean what the person has been taught to believe, or what he would like to believe or almost persuade himself to believe. But what he is convinced is true, that I would have him carry out and nobly live up to. This, it appears to me, is what constitutes the true man, "pure and unspotted before the world." If you believe you are right, try to get the world up where you are; and it would be folly for you to place yourself in the quagmire of degradation, for then you would not be able to give the necessary assistance.

I do not believe there is a people on this globe so utterly degraded and destitute of a true moral sense as the people of these United States. Where will you find a nation in which the leading and principle characters in both church and Government may sell their own children on the auction block, and put the money in the treasury of the Lord to educate the ignorant and simple minded heathen in the same kind of doctrines and sentiments, and at the same time professing the purest republicanism and the most exalted Christianity. This I think is degradation of the deepest and most damning stripe.

E. Hussey again said: I think still it is of no use. We must go down far enough to reach the poor and the weak. I agree with friend Wright that the Church is the bulwark of American Slavery. I put it in the candid judgment of any one, if the four principal Churches in this country should come out

against Slavery, how long do you imagine it could stand.

Sojourner Truth asked, suppose I want to learn to read, whose going to learn me? Will friend Wright come down to teach me? (Some farther remarks were omitted.)

The discussion on the amendment was continued a short time pending which the meeting adjourned to meet at Peninsula Hall, to-morrow at 10 o'clock, A. M.

SUNDAY MORNING, OCT. 5th.

The meeting assembled according to adjournment, at Peninsula Hall.

A pathetic prayer for Divine aid and guidance was offered by Joseph A. Dugdale, who afterwards addressed the meeting on the power of love and its adaptation to the practical duties of life as follows:

It is very gratifying to me to see the beautiful spirit which pervades this meeting. I am aware there are those present who are well able to entertain and please this audience, perhaps more so than myself, but I felt a strong desire to express a few thoughts, and they may not be profitable. In illustration of my idea, I would compare a beautiful mind to a beautiful stream of water, with its fountain high on the mountain side, and men are trying to dam up the waters, but it only gathers strength, and if confined too long, it will break forth in the majesty of its power, and sweep away the puny art that obstructs it. Both the Catholic and the Protestant Churches are trying to dam up the waters. But the new religion demands free thought and action. I was very much interested in the account of Bayard Taylor. In his travels in the East he found on the wall of one of the Mohammedan Mosques the following inscription, "God is the light of the Heavens and Earth. His wisdom is a light on the altar in which burns a lamp covered with glass and the glass shines like a star, the lamp is lit with the oil from a blessed tree. No Eastern, no Western oil; it burns for whoever seeks light."

What a sublime thought. His lamp is lit with no eastern no western oil, but the light is free for whoever seeks it. We need not fear for truth, it will subvert itself. Sectarian institutions only fear the light. Oh! I bless the Infinite Father that he sustains the truth.

We need the gospel that comes with healing on its wings. We need a gospel that will open the prison doors and break the bonds of the oppressor, for before the midnight hour the bridegroom cometh. Let the wrong doer therefore repent before the lamp is blown out. God speaks to man through the reason and the intellect.

I cannot forbear an expression of the power of love. I have often thought, when I have seen those who were doing wrong, of the almost infinite power of love in reclamation. I have sometimes been ready to say there is no one so degraded as to be beyond its reach, (the speaker here related an incident of his own experience in the government of a school, showing the power of love to control the most violent and bitter temper.)

I am impressed with the idea that it is not physical power, but the power of the principles of Truth on which we should depend.

A. T. Foss on behalf of the business committee reported resolutions, No. 6 to 9. J. A. Dugdale, reported resolutions, marked, No. 1 and 2.

H. C. Wright, then presented resolutions, No. 10 to 12, accompanied with a few remarks illustrative of their practicality.

Geo. Suter, then read a very able address setting forth his views of general reform and the subject of slavery in particular.

The committee on nominations, reported for committee of correspondence, Justin P. Averill, of Battle Creek, Euphemia Cochrane, of Detroit, Frances Titus, of Battle Creek, and Geo. Suter, of Hamilton, Canada West; for Finance Committee, Richard Glazier, Jr., and Phoebe H. Merritt.

Which report was accepted by the meeting: Mr. Suter wished to have his name taken off the Committee of Correspondence, when by suggestion of J. A. Dugdale, the report was amended by omitting Mr. Suter's name and adding Jacob Walton and Richard A. Merritt in his stead.

Sojourner Truth then sang one of her inimitable songs, after which she addressed the meeting in a most effective speech as follows:

As you were speaking this mornin' of little children, I was lookin' round and thinkin' it was most beautiful. But I have had children and yet never owned one, no never owned one; and of such there's millions—who goes to teach dem? who goes to teach dem? You have teachers for your children, but who will teach de poor little children?

I want to know what has become of the love I ought to have for my children? I did have love for them but what has become it. I cannot tell you. I have had two husbands yet I never possessed one of my own. I have had five children and never could take any one of dem up and say "my child," or "my children," unless it was when no one could see me.

I believe in Jesus, and I was forty years a slave, but I did not know how dear to me was my posterity, I was so beclouded and crushed. But how good and wise is God, for if the slaves knewed what that true condition was, it would be more than de mine could bear. While de rag is all of all de rights—what is dare on God's footstool to bring dem up? Has not God given to all his creatures all the same rights? How could I trable and live and speak? If he had got something to bear me up, when I've been robbed of all my affection for my husband and for my children.

Some years ago there appeared to me a form (here the speaker gave a very graphic description of a vision she had) den I learned dat I was a human being. I had been taught dat I was a speche monkey, baboon, or rago-gang, and I believed it—we'd never seen any of dese animals. But I believe in de next world. When we gets up yonder we shall have all dem rights 'stored to us again—all dat love what I use lost—all goin to be 'stored to me 'gain. Oh! how good God is.

My mother said when we were sold, we must ask God to make our masters good, and I asked who he was. She told me He sit up in de sky. When I was sold I had a severe, hard master, and I was tied up in de barn and whipped, Oh! 'till de blood run down on de floor; and I asked God, why don't you come 'nd 'leave me—if I was you, and you 'sied up so, I'd do it for you.

(The speaker continued her remarks for some time, in a very simple and unpolished style, and at the close, by suggestion of H. Willis, a collection was taken up for her benefit, which resulted in a liberal contribution, and was very gratefully received by her.)

While the collection was being taken up she sang another song.

The meeting then adjourned until 2 o'clock, P. M.

AFTERNOON SESSION.

Song from the Battle Creek Glee Club, commencing

Opened with a song from Sojourner Truth.

"I pity the slave mother and her weeping."
Concluded on Second Page.

"What a beautiful world this might be if man but did his duty."

A letter was then read from C. C. Burleigh, expressing sympathy with the meeting, and regrets that he could not accept an invitation to be present; which, with the epistles and letter presented at a former meeting were referred to the committee on correspondence.

The business committee then reported resolution No. 14, which was accepted, and after being amended by inserting "or semi annually" after the word Quarterly, was adopted by the meeting.

A. T. Foss then addressed the meeting as follows:

I desire to submit a few remarks on the subject of Anti-Slavery. My own opinion is there is no subject of so much importance as this. We must now destroy slavery, or it will destroy us. There is no nation on the globe that holds so large a portion of its native born citizens in so degrading a bondage, and yet we are par excellence the nation, in our own estimation.

Then have we not got more ministers and more religion in proportion than any other nation. All agree that the bible is the only God's word, and yet under its immediate influence, a whole race may be made in ignorance and superstition. We claim to be Christians, now if we were an honest people; how is it that we can be content with four million of our citizens in bondage, if you take away my coat I can get another, but if you take away my liberty, and imbrute my nature it leaves its impress on my very being through the endless ages of eternity.

Most of the northern people believe slavery to be the aggregate of all abomination—the sum of all villainies—that it is the highest of all crimes to enslave a man. Again we are the most unreasonable haters of the negro race, yet the negro by his intellectual and moral development, has proved himself capable and worthy; yet we make a negro pow away off in some corner—cannot allow him to go to Heaven the same way we go. I remember an account of an English clergyman, who was traveling in South Carolina, in company with a slaveholding clergyman. The conversation turned on the guilt of slaveholding, when the slaveholder remarked he "should feel very bad if the Bible did not teach that they might keep them in bondage."

Now the Bible was a curse to that man. But how is it here at the North. Moses Stewart writes a large book to prove that the Bible upholds slavery and upon what does he rest his principal argument—why upon the curse of Ham. Dr. Lord also tells you "curse be Ham" and all his posterity, all for what? Noah, his father got drunk. But you will excuse me if I do not dwell on such arguments. If these men had disbelieved in some of the dogmas of the church, they would have been disowned. Dr. Lord holds on to the hand of the Devil. Why do they not publish anything against slavery?—on the contrary, they have mutilated some twenty-five of their tracts and stricken out all allusion to the subject; now I pray you, friends is not the religion of this country on the side of the Devil?

While Mr. Foss was speaking, the Finance committee passed through the audience, and took up a collection to defray the expenses of the meeting.

The Glee Club again sang one of their appropriate, noble songs.

The 10th, 11th, and 12th resolutions were then called up.

Warren Chase then took the stand in advocacy of the truths of Spiritualism, and the correctness of the Philosophy it teaches, as follows:

Mr. Chairman: I would ask this audience if they are ready to examine the facts and philosophy on this subject. It has been presented to the Episcopal and Presbyterian Churches; their answer was if it was spirits it was evil spirits and they would have nothing to do with it. It was presented to the Methodists with the same success. Perhaps some are ready to conclude that the great American Scientific Association, would be the proper place to investigate it. But it was presented there by Professor Hare, one of the most distinguished and eminently scientific men this age can boast of, and what was their answer: "If it was spirits it was out of their sphere of action, if it was not, why of course they ought to have nothing to do with the facts and results of his own investigations. But this would not do. It could not have a hearing. The Colleges and Literary Institutions all refuse it a hearing. It has been presented to the government and treated with contempt."

And now Mr. Chairman we come to you and ask will you examine this subject. We ask you not to believe but come and see. Take facts and make your own decision. Dare you place yourselves before the world as a society that is willing to give this subject a hearing. If so you are the first religious organization that dare do so. (Mr. Chase in some subsequent remarks made an exception in favor of the Shakers.) If you are convinced, then go proclaim to the world that the inhabitants of the other sphere are holding communion with this. If not ready, then take the responsibility of crucifying afresh this new Saviour. We claim facts and philosophy in abundance. We claim that individuals in the other sphere have discovered a process by which they can transmit their ideas in our language, of Daguerotyping upon the brain of mediums in the form of friends, the securing of their homes, &c. Bringing messages of love from friends there, teaching a higher and purer religion, co-operating in all reforms.

The views of our spirit friends are all in favour of reforms of the most advanced kind, ready to find Jesus embodied in the persons of the suffering and degraded every where. Therefore, we claim your co-operation on this subject, and it remains to be seen whether it shall go like Columbus wandering about to find a ship and flag under which it may launch forth before the world.

It seems almost unnecessary for me to speak of the great and vital importance of this subject. Could we know that angels are around us watching for our good, encouraged by efforts on our part to elevate humanity; can this fail to strengthen us in all these exertions, urging us on to labor in every noble work for the purification of ourselves first and our neighbors next.

Man has long been wishing for the appearance of a new Saviour and behold it comes in the night time of Humanity and we would advise those who have no oil for their lamps to go and buy of those who have.

The following resolution was then read and unanimously adopted:

Resolved, That the thanks be tendered to the young men composing the Glee Club of this place for their courtesy in enlivening our meeting by their spirited, appropriate and excellent music.

The meeting then adjourned to 7 o'clock, P. M.

EVENING SESSION.

Opened with a song from Sojourner Truth.

"I pity the slave mother and her weeping."
Concluded on Second Page.

THE ANTI-SLAVERY BUGLE.

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Of a frail and delicate construction, are recommended by other manufacturers. Such machines are made to catch the eye, not to perform substantial work. The truth is, family sewing machines ought to be stronger than any other, because they go into less skillful hands than when sold to manufacturers, and are used for a greater variety of work. The machines which have proved best for all other purposes must be best for family use, and they are SINGER'S. The speed of our machines has lately been doubled. No other can compare with them in quantity of work.

New machines of the latest improved style will be exchanged on liberal terms for old sewing machines of our own make, or for operative machines of other manufacturers. Local agents wanted to sell our machines.

S. B.—All persons desiring full information about sewing machines, can obtain it by applying for a copy of "I. M. Singer & Co.'s Gazette," a paper devoted entirely to the subject. It will be sent gratis.

I. M. SINGER & CO.

Principal Office, 223 Broadway, New York.

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